

we give praise with oblations and
hymns to the
showerer who hastens readily (to the
sacrifice);

associated with the *Maruts*, thou art
worshipped
of all men;¹ I glorify thee with
adoratioa and
praise.

18, (We present) the oblation to
those lond-
sotmding (*Maruti*) who rush along with
the stream-
ing trains² of the clouds; may we
obtain in the
sacrifice the happiness which those
deep-roarers
bestow.

19, (We worship) the crusher of the
malevolent;
most powerful IOTPA, bring to us
suitable wealth,
O inspirer,³—(bring) most excellent
(wealth), O
inspirer.

20, O bountiful, most bountiful, mighty,
wonder-
ful, best giver of knowledge and
supremely truthful,
by thy prowess, universal ruler, (bring to
us) in con-

¹ Sayana explains *visivamanushdm marutdm*
iyakshasi as *etair*
ijyase marutdm samlandhi twam. But it would
be better to
reader it, "thou showest favour to all men and
the Marnts"
(of. vi. 49. 4), or "to the Maruts who are known to
all men."

² Sayana generally explains *ajman* by *gamanam*
(as in i. 166.5)
or *sangrdma* (as in i. 112.17); here he explains it
balair Idahtrair

udaJcall Here it seems impossible to resist
comparing Virgil's

" immensum coelo Tenet agmen aequariim."

³ *Chodayctnmate* is explained by Sayana as

dlimam prerayantl

matir ya&ya, " thou whose mind sends wealth to his
worshipper."

In v. 8. 6 it is applied to the eye, and he there
explains it,

" having the mind as its instigator." Eohtlingk

and Eoth com-

pare y. 43. 9, and translate it, " die

Andachtleitead, fordemd."